

# THE CHINESE RECORDER AND MISSIONARY JOURNAL.

VOL. 1.

FOOCHOW, DECEMBER, 1868.

No. 8.

## THE BIBLE IN CHINA.

*Read at the Quarterly Missionary Meeting,  
in Union Chapel, Shunghae, in  
April, 1868.*

BY A. WYLIE, ESQ.

(Concluded.)

We see then that up to the commencement of the present century, no version of the Scriptures had been published, as far as our information goes; and if translations existed, they were confined to private hands, and not available to the people at large.

The period in question was specially marked by a new development of Christian life, in the formation of those large societies which had for their object the extension of gospel truth to the uttermost bounds of the habitable globe; and it was left for the Protestant Church to have the honour of giving to the Chinese the Bible in their own language.

It is remarkable that two independent chains of events were working contemporaneously towards the same object. The first decided action in the matter is due to the Rev. Claudius Buchanan, Vice-Provost of the College of Fort William at Calcutta. Soon after the foundation of this college in 1800, a department was appointed for translating the Scriptures into the oriental languages; and besides the several dialects peculiar to India, the directors turned their attention towards securing a version for China. Mr. Joannes Lassar, an Armenian Christian, and native of Macao, being tolerably proficient in the Chinese language, was appointed Professor of the same, his special duty being to translate the Scriptures; a work which he began in 1804, or early in the following year. After some three or four years, he removed to the Baptist mission at Serampore, where the work was continued under the superintendence of the Rev. Joshua Marshman, a gentleman who had attained such a proficiency in Chinese as to fit him to take a great part of the responsibility on himself. By their joint labours, and competent native Chinese assistance, the whole Bible was brought to a conclusion in 1820, and printed at Serampore, by 1822. This, which was the first known entire printed version of the Scriptures in Chinese, was a remarkable monument of persevering industry and untiring zeal, and must rank as not the least conspicuous among the multifarious labours of

the devoted and self-denying Marshman; sixteen years having been spent in its production. The version as might be expected is rude, and to a degree unidiomatic, as most first versions in the oriental languages necessarily are; but although it has not been circulated to the extent perhaps anticipated by its pious author, yet it has doubtless been useful in promoting the great object of the Chinese mission. It would be unfair to withhold from Dr. Marshman the tribute of praise due to his talents, his learning, and his fervour in the Christian cause; but it has been thought that he was going beyond the legitimate sphere of his operations in devoting so much time to the Chinese version. On this point his son remarks:—"At this distance of time, however, and on an impartial review of the circumstances and wants of the Serampore Mission, the appropriation of Mr. Marshman's strength to a distant object of doubtful expediency cannot be regarded without some feeling of regret."\*

Reverting to the year 1802, we find the attention of the public in England drawn towards the state of religion in China, by the Rev. W. Moseley, who published a memoir "on the importance and practicability of printing the Sacred Scriptures in the Chinese language, and circulating them in that vast empire." This was sent to the Society for promoting Christian Knowledge that same year by the Archbishop of Canterbury, together with a note from himself on the subject. The matter was referred to the East India Mission Committee, but we do not hear of any action thereon.

It was not however destined to fall to the ground. The question, once mooted, had set many minds a working; and unpropitious as were the first efforts, the work was destined to proceed. In 1804, the British and Foreign Bible Society was established, the special cause of its formation being to supply the Welsh with Bibles in their own language. The next object that came before them was the question of furnishing the Chinese with the Bible. Dr. Antonio Montucci, who had given some attention to the Chinese language, drew the attention of the Committee to the existence of the Manuscript Harmony in the British Museum, before mentioned. Should it be thought expedient to print it, he offered his service as editor; earnestly recommending its publication, "for the benefit of three hundred millions of people." The Committee

\* The Life and Times of Carey, Marshman, and Ward. London 1850. p. 216.

were to some extent prepared for such a proposal, by the recent perusal of Mr. Moseley's memoir; and they forthwith set on foot the necessary preliminary inquiries. On procuring estimates for the printing however, the extraordinary price proposed was such as to decide them to abandon the enterprise, for the time; one thousand copies being estimated at little less than two thousand five hundred pounds, and five thousand copies at more than six thousand pounds.

It will be seen however that the Manuscript Harmony was not altogether fruitless. From an early period in the history of the London Missionary Society, some of the founders, in their benevolent review of the state of the heathen world, had in anticipation extended their operations to China, scarcely second in importance to any other nation, as being the dominant power in Eastern Asia, and containing about a third of the world's population. To many the difficulties of such a project appeared altogether appalling; and so imperfect was the knowledge generally possessed regarding China, that some doubted the practicability of acquiring the language to any tolerable degree.

A mission to China was proposed however, and warmly approved by the Directors. The more immediate object proposed to this mission was the acquisition of the language, and the translation of the Scriptures. About the end of 1804, Robert Morrison, then a missionary candidate, was appointed to China as his station, and proved to be the right man in the right place. The Manuscript Harmony was placed in his hands, and with the assistance of Yong Sam-tak, a Chinese then in London, he transcribed the whole;\* and this formed the basis of his future work.

So little favour did the object of his mission receive at first from the East India Company, that Morrison was refused a passage by their ships, and found it necessary to proceed to New York, where he shipped for China. On September 4th, 1807, he reached his destination, and from that time set himself with untiring zeal towards the completion of the translation. Many of the gentlemen of the Company's factory at Canton looked with much jealousy and fear upon Morrison's translatorial advances, while others were favourable to the project. The remarks of Mr. Roberts, the chief of the English Factory, while on his death-bed, do honour to that gentleman, and are worthy of the representative of a Christian nation. His words were:—"I see not why your translating the Sacred Scriptures into the Chinese language might not be avowed, if occasion called for it. We could with reason answer the Chinese thus:—'This volume we deem the best of books. Mr. Morrison happens to be able and willing to render it into your language, in order that it may be legible to you; your approval or disapproval of it rests entirely with yourselves; we con-

ceive he has done a good work.'" Morrison continued single-handed at his work till the summer of 1813, when he was joined by the Rev. W. Milne; but through the jealousy of the Macao government, the latter was obliged to leave China a few days after his arrival. The two friends continued to prosecute the translation in conjunction however, though not together, one being in China and the other at Malacca. Each taking separate books, and the whole passing finally under the revising hand of Morrison, the complete Bible was brought to a termination in 1822; but before it had issued from the press, Dr. Milne was called to his rest in June of the same year. The following year the complete work was in type, being the second entire version published within two years. This was the result of seventeen years of close application, severe toil, much anxiety, and believing prayer, on the part of the first Protestant missionary to China, in the face of extraordinary difficulties and discouragements; having been ably assisted in his arduous labours during part of the time by the zealous Milne, who eventually succumbed under the severity of the toil. Morrison gave due and accurate credit to Milne for the share he had in the work; at the same time acknowledging the obligation he was under to the manuscript in the British Museum. Still he never gave this out as a perfect translation. It is indeed a remarkable production, as being chiefly the work of two European missionaries; for the native assistants who aided them in their work, it is to be believed, were not of very high standing in the literary scale. Under the circumstances, we cannot too highly value the efforts of Morrison and Milne, while every Chinese scholar must be conscious of the deficiencies of their version. As might be expected, the attempt to render it literal, has degenerated into a style of composition intolerably unidiomatic, and disfigured by a profusion of barbarisms. It is however faithful; and while it cannot be expected to rank among the literary productions of the empire, or to be acceptable to the fastidious taste of native scholars, yet we have reason to believe that it has been instrumental in shedding the light of divine truth on the minds of many of the votaries of paganism.

Soon after Morrison's return from England in 1826, he entered into correspondence regarding the version, with the Rev. W. H. Medhurst, who had been about ten years in the China Mission, the result of which was an invitation to the latter to attempt a new translation. But doubting at that time his own proficiency—Dr. Medhurst tells us—and conceiving that while Dr. Morrison lived, he would be the fittest person to set about the work, he gave up all idea of prosecuting the scheme any further, until circumstances and necessities again forced the subject on his attention. The importance of thorough revision and correction, however, seems to have struck Morrison with greater force the longer he continued in the mission field, and with that candour and disinterested truthfulness which

\* Morrison's MS. is still in the library of the Morrison Education Society at Hongkong.

ever marked his course, he was ready to sanction any steps which might be taken for the improvement of the version. His son, John Robert Morrison, shewed great aptitude in acquiring the Chinese language; and it was the expressed hope of the father that at some future day he might revise Morrison and Milne's version of the Holy Scriptures.

A new and handsome edition of the Bible was issued about 1830; but, with the exception of a few slight verbal alterations, it does not appear to have undergone much emendation or revision. Notwithstanding the great encouragement which had been received however, it was felt that much still remained to be done, in order to render the Word of Life into that free and intelligible style that we have it in every European language. The missionaries who were engaged in explaining the Scriptures to enquirers became painfully sensible of the difficulties they had to cope with, in bringing the Chinese to understand the sense of God's word. Their misapprehension of the true meaning, and the disposition they frequently manifested to put a wrong construction on what appeared to the missionaries the plainest passages, greatly disturbed the minds of their instructors. Some of these difficulties doubtless originated in the nature of the subject, and will continue to present themselves after the most perfect translation, until worn down by a more familiar acquaintance with Christian truth. But the chief drawback in the first translation was its excessively umidiomatical style, and the great and needless abundance of barbarisms.

In accordance with the wish above stated, Dr. Morrison proposed that his son should undertake the revision; in which he was supported by the American Bible Society. That body had actually made provision for sustaining Mr. J. R. Morrison in the undertaking, and were determined to carry him through with it at any expense, when the death of Dr. Morrison entirely disarranged the plan; for the son having succeeded to his father's office as Government Translator, had little time comparatively to devote to the object.

Practical measures were then adopted however for securing a new translation, and no one was better qualified for the work than Mr. Medhurst, who was at Canton at the time. Associated with him in the work were the Rev. C. Gutzlaff, and the Rev. E. C. Bridgeman; while Mr. J. R. Morrison devoted what time he could spare from his official duties to aid in perfecting the translation. With the assistance of several native scholars, these gentlemen completed the New Testament before the end of 1836; after which, by the concurrent advice of the brethren, it was put to press in three different places—Singapore, Serampore and Batavia.

The following year, circumstances having rendered it necessary that Mr. Medhurst should return to England, the joint labours of the translators were in a measure arrested; but not before they had reached the end of

Joshua. It was then agreed that the several portions of the remainder should be allotted to Mr. Medhurst and Mr. Gutzlaff, who should transmit their respective portions to each other, for the inspection of all parties engaged.

While in England, Mr. Medhurst used all his influence with the London Missionary and Bible Societies, to get them to sanction a new translation; but the high respect entertained for the attainments of Morrison, together with the counter influence at work, had the effect of frustrating Mr. Medhurst's design; and the Directors, failing to appreciate the arguments used against the work of Morrison, refused to adopt the newly proposed version. In this they evidently fell into an error, for the work of Medhurst was a decided improvement on the former. The way was preparing however; the old version was being tested, and time was given for the formation of opinions; new sinologues were entering the field, and acquiring qualifications, fitting them to engage in the work; while political events were about to open the way for the entrance of missionaries into China, and enable them to procure native assistance of a far higher standard than could be got in the Straits settlements, or even at Canton under the old arrangement. By the efforts and enterprise of Mr. Gutzlaff, the new translation of the Old Testament was completed and published.

The zeal and devotion of the Rev. S. Dyer to the mission cause is well known, and from the time of his arrival in the Straits in 1827, he was a diligent student of the Chinese Bible, losing no opportunity of commanding it to the Chinese within his reach. While engaged in the duties of his vocation, he was gradually led to see the imperfections of the existing version, and became more and more impressed with the importance and necessity of a thorough revision. Every object of pursuit with him seems to have been brought to bear on this subject, and the productions of his pen shew the deep interest he took in it. In 1839, he had occasion to visit England, and while there took every opportunity of urging upon the Bible and Missionary Societies the necessity of a thorough revision; and was so far successful as to induce a feeling in favour of the long cherished scheme.

Soon after this a new field of enterprise was opened for the servants of Christ in China. By the treaties of 1843, five ports were made accessible to foreign residents, and the island of Hongkong ceded to Great Britain. Most of the missionaries from the Straits removed to China; and, under the circumstances, a conference of the various denominations was resolved on, to take into consideration the state of the Chinese versions of the Scriptures.

Four Societies were represented, one English, two American and one local; and the result of six meetings was the allotment of the New Testament in five portions to be translated by the missionaries at the respective ports, subject to a final revision in concert.

In the summer of 1847, the work of the several local Committees being in an advanced stage, a general Committee of Delegates from the several ports was convoked and met at the house of Dr. Medhurst at Shanghai in June. With the exception of a few months the same year, during which there was a cessation, the work was continued without intermission till the 24th July, 1850, when the New Testament was brought to a completion, and the labours of the Committee ended. Day after day the Committee met at the house of Dr. Medhurst, the President, aided by the co-operation of four or five native scholars—some of them men of superior qualifications. The proceedings are thus described by the Rev. W. C. Milne, a member of the Committee:—"Under the able and skilful leadership of this linguist, who was elected as Chairman, the translatorial engagements of the delegation were commenced upon the New Testament, following the 'Textus receptus,' in deference to the Bible Society's suggestion. Our sessions occurred daily, opened with reading a portion of the Sacred Scriptures and prayer, and extended from 10 o'clock A. M. to half past 2 o'clock P. M. The method of proceeding in Committee was to consider verse by verse, word by word, allowing each individual opportunity to propose any alteration that he might deem desirable. The several members of the delegation had their native tutors with them, three of whom continued with us for six years in our daily sittings, rendering most valuable assistance. Each day before adjournment, the portion of the Scripture to be considered at the next meeting was specified, and a rough draught of its translation offered by the Chairman, so that each member might duly examine and compare the same."

A few days after its completion, it was formally given out, with the imprimatur of the Delegates, the Rt. Rev. Bishop Boone, Rev. Drs. Medhurst and Bridgman, and the Revs. J. Stronach and W. C. Milne; the work of the Committee having been thus finally brought to a close; and the result of their labours, the admirable translation known as the Delegates' version, which has since been so extensively circulated.

Soon after this another Committee of Delegates was assembled at Shanghai for the translation of the Old Testament; but after a few months a division took place among the members, and the result gave rise to two versions instead of one. One was carried through by the Revs. Dr. Medhurst, J. Stronach and W. C. Milne, and completed in 1853, uniform in style with the Delegates' version of the New Testament. Contemporaneously with the preceding, the Revs. Dr. Bridgman and Mr. Culbertson were engaged in a translation of the whole Bible, differing somewhat in style. With the exception of intervals during which they each visited their native land, the work was continued till its completion in

1862; this being the fifth complete translation of the Bible into the Chinese language.

Dr. Marshman's translation of the Bible was specially used by the Baptist missionaries; but increasing dissatisfaction with the version induced the American Baptist Board of Foreign Missions to send out the Rev. Josiah Gollard, with a special view to carry through a new translation. Ill health and various missionary duties combined to retard the progress of his work. The New Testament was completed by him, and printed in 1853. The following year he died at Ningpo, while engaged in his labours on the Old Testament, the translation of which has since been carried on by the Rev. Dr. Dean, of Bankok.

The Rev. T. H. Hudson, of Ningpo, has for many years been occupied with a revision of the New Testament, which has recently been brought to a completion and published.

The only other translation of the New Testament in the book style of which I am aware is that by the Russian Mission, published at Peking in 1864.

Besides the Old Testament, it may be mentioned that Gutzlaff published a modification of Medhurst's version of the New Testament, or rather the version upon which they had been working in concert. This went through some ten or more editions, being each time revised under the superintendence of Dr. Gutzlaff.

It was one of the earlier editions of this that was ultimately printed by the Tae-ping rebels. At first they published it in its original purity, but in subsequent editions it was much altered by members of their own fraternity.

The Old Testament was partially published by them, but never completed I believe.

Next to the literary versions, the most important of the dialects is the Mandarin, as being the colloquial medium of a large proportion of the people of China. Scarcely had Dr. Medhurst completed his labours on the Old Testament, when he commenced a translation of the New Testament into the Mandarin language, in concert with the Rev. J. Stronach. This was first published in 1856.

A Committee has been engaged for the last three years in Peking on a new version into the Mandarin, suited more particularly to the northern part of China. Another year will probably see the completion of the work.

The whole New Testament has been published in the Ningpo dialect; and several editions of the New Testament in the Fuh-chow dialect have been put through the press. Detached portions of the Scriptures have been published in several other dialects.

Such is a very summary outline of the stages by which Bible translation in China has reached its present state of perfection; and it is hazarding nothing to say that as a literary composition, and a faithful transcript of the original, it stands unsurpassed in the history of translations into Chinese.

We deem it a great thing to have a good

version of the Scriptures, but this is not the ultimate aim. It is one thing to have the book, and another to be able to circulate it. Indispensable as is the former, the latter is the great object which Christian philanthropists have kept in view from the beginning; and for this end the various Bible Societies of Great Britain and America have contributed liberally their funds.

In the early days of the China Mission, the printing and circulation of the Scriptures, even on the borders of the empire, was a question of penalties, stripes and imprisonment; and it was found necessary to remove to Malacca, or some place outside the empire, in order to carry on the printing to any great extent. The first tour made for the circulation of the Scriptures among the Chinese was by the Rev. W. Milne in 1814. On that occasion he visited Rhio, Banca, Java and the islands of the Malayan Archipelago, and distributed several hundred Testaments among the Chinese settlers. The work was carried on for years by the missionaries at the various stations, several of whom made special voyages in the interest of the British and Foreign Bible Society. But the importance of the operations assumed such a magnitude in the eyes of Dr. Morrison, that in 1824 he made an earnest request to the Society that a special Agent might be employed in promoting their interest in that quarter; a proposal which was cordially seconded by Sir Thomas Stamford Raffles, the Governor of Sumatra. Although the request was approved by the directors, the matter had to stand over for several years, till Mr. Lay went out as their Agent, and arrived at Macao towards the close of 1836. The difficulty of gaining access however to the mainland of China was such as entirely to cripple his efforts regarding that country, and after nearly three years spent in the Straits and among the islands chiefly, he returned to England. Events were progressing however towards the opening of the country. By the treaty of Nanking, five ports were made accessible, and at each of these the representatives of Missionary Societies were established.

In 1854 a remarkable concurrence of events took place. While the Christian public of England were celebrating the Jubilee of the British and Foreign Bible Society, news was arriving from China of the great revolutionary movement that was in progress. The fact that a powerful party, in successful revolt, was maintaining the cardinal points of the Christian faith, and actually printing and publishing the Christian Scriptures, was sufficient to draw forth the religious sympathy of Christians. At the period alluded to, when it was thought the country would speedily be thrown open to Christian teachers, the Rev. J. Angell James, one of the oldest and warmest friends of the Bible Society, came forward with a proposal to raise a fund to supply China with a million copies of the New Testament. The call was warmly responded to, and the funds

were raised without difficulty. A large portion of the million was printed, and native colporteurs were employed in various parts of China, under the immediate direction of the missionaries; but the circulation did not advance so rapidly as had been expected.

In 1863, the British and Foreign Bible Society again adopted the plan of appointing a special Agent to take the charge of their affairs in China, where he arrived about the end of the year. Having already had some experience in circulating books among the people, he was impressed with the disadvantages of a gratuitous distribution, and felt that if the natives could be got to give a small price for the books, it would be beneficial in several respects. But the matter had to be tested, and while he was fully convinced of the importance of the principle of sale, he was by no means sure of success. A trial however soon decided the question, and it was found that the principle of sale for a small sum was far more practicable than gratuitous distribution. Native colporteurs have been appointed at Peiping, Tientsin, Kewkeang, Hankow, Shanghai, Fuhchow, Amoy, Hongkong, Canton and at several points in the interior of the province. Most of these natives travel over the country by themselves; but it has been found profitable sometimes to have Europeans accompanied by Chinese; and two or three have accordingly been engaged in this service. The object of the Society is to send the Scriptures to every corner of the empire, and keeping this in view, instead of mere desultory efforts, it has been the Agent's plan to go methodically over the country by means of his various employees, as far as the scheme is practicable, leaving no town, city or village, without an offer of the Scriptures. The price has been fixed so low as to place it within reach of almost the poorest to obtain at least a Gospel, if they cannot purchase a complete New Testament, and yet high enough to cut off the probability of people purchasing them for improper uses. We have thus an excellent means of testing how far the people really desire the books for their own sake; and after some four years' experience I have no hesitation in saying that there is a very general desire on the part of the people to obtain our books.

Thirteen\* out of eighteen provinces have thus been visited by our agency. In some of these, our operations have as yet been very limited; in others, there are few cities or towns where the Scriptures have not been circulated. Of the 267 prefectures and departments into which the whole empire is divided, we have introduced our book into more than a third. In the provinces south of Chekiang, the selling system has scarcely been adopted, and my statistics from those parts are not very precise. But from Fuhkeen northward, our circulation has been entirely by sale; and on that principle the New Testament has already been large-

\* Since this article was read to the meeting, the writer has made a tour through two other provinces.

ly distributed in more than three hundred walled cities, besides about 1200 towns and villages; in all, upwards of two hundred thousand volumes during the past four years.

These statements refer altogether to the agency of the British and Foreign Bible Society; but the result will be greatly augmented if we consider the labours of the Rev. A. Williamson, the Agent of the National Bible Society of Scotland, whose appointment dates from the same period. Besides these, a number of colporteurs have been actively engaged in the service of the American Bible Society for some years past; and although I do not know the extent of their circulation, there is reason to believe that they have been earnest and diligent in the work.

By the general voice of Christendom, the Bible is acknowledged to be the Word of God. I believe that voice is not mistaken. Entertaining such a belief, I rejoice in maintaining the principle of our Society, which is to circulate the Bible without note or comment; and since the commencement of my agency, have never distributed a page of other matter along with it. In thus prohibiting the distribution of other books by those engaged in the service of the Society, we wish the Chinese to see that we do not place it on the same footing as tracts or other books; without depreciating other works, we wish them to understand that this is a book apart, and that we give it out as infallible—a predicate we refuse to any mere human composition. I believe the Bible is fitted by Him whose Word it is to raise mankind from the lowest depths, and that it is the right of every man and woman in the world to possess it. While by no means ignoring the efficacy and necessity of the Holy Spirit, to apply the truth to the heart and conscience, I yet believe there is a power inherent in the very words of Scripture; and that we may legitimately look for results from its perusal which no other book warrants us to expect. I believe in the value of disseminating a knowledge of the arts and science, and secular learning of every kind,—I believe in the progress of civilization,—I believe in the advancement of commerce; but without the Word of God, I believe all these appliances will be powerless to raise the people in the social scale.

As Christians of all denominations hold the Bible to be the Word of God, when we meet together on this platform, we can happily lay aside denominational differences. Not only does this apply to the various bodies into which the Protestant Church is divided, but also to the Church of Rome and the Greek Church; for we all unite in this article of faith. This was remarkably illustrated at the late Paris Exhibition, where the Society opened a store, for the distribu-

tion of its wares. Moreover we can commend the Bible to any intelligent Mohammanian, without offending his prejudices, if he is familiar with the Koran; for the Scriptures are there habitually acknowledged and tacitly approved. These form a very numerous class of the Chinese population; and while it is easy to conceive how they might be irritated by mere polemic essays, it is a great advantage to have this common ground to meet them on.

The Chinese at large, as a people, are well able to appreciate our efforts in this direction; for it is no novelty with them to circulate books for the advancement of morality and religion. They are a reading people, and naturally anxious to obtain books. We merely take advantage of this inquisitive spirit, to put into their hands a book of incalculable value; and look to God to give his blessing on the transaction. So accustomed are they to meet with missionaries first, engaged in this work, that in some of the more distant regions, they unconsciously imbibe the notion that all foreigners come on the same errand; and hence a kindly feeling is generated, which only waits to be drawn out and cultivated, by the reciprocation of a genial bearing towards them. I do not ignore the difficulties of opening up new ground, having had some experience in that matter; but what I say is, that the tendency of our work is to conciliate the fears and apprehensions of a suspicious people; and thus while we are imparting to them what we conceive to be the greatest boon, we are actually the pioneers in opening up the country to foreign intercourse.

### ON MISSION SCHOOLS.

*Read before the Fouchow Missionary Conference, Oct. 27, 1868.*

BY REV. L. B. PEET.

(Concluded.)

“Boarding Schools—are they desirable?” is the last query in our present discussion. These Schools are of two kinds—one for boys; the other for girls.

1. First then, we will speak of the former, or Boarding Schools for boys. Are they “desirable?” In our previous remarks on “Mission Education generally,” we have already answered this query in the negative so far as such Schools have hitherto been employed, containing a heathen as well as a Christian element. But leaving out this feature of them as at present conducted, it may be still asked, “are they desirable” under

some other modified form? I say yes, and I would suggest among others the following modifications, viz:—

1. The name should be changed from "Boarding School" to "Training School for Mission Helpers and Preachers."

2. None should be received into this School but those who have already an established Christian character, "who are well reported of by the brethren," and who have already of their own free choice engaged in evangelistic labour for the salvation of their countrymen.

3. This School should be in fact a Theological Seminary in embryo, with its different departments to be developed according to the capacities and wants of the pupils, and the demands of the native church.

4. As the pupils have been voluntarily engaged in evangelistic work before entering the Seminary, it should form a part of their work during the whole time they may be connected with it.

5. As those students come to the Seminary on the recommendation of the native church, it should be expected that the church will contribute according to its ability to their support; and that the students, in return, according to their attainments and opportunities, should labor for the edification and spiritual benefit of the church.

6. As the native church is called upon to contribute something towards the support of these students, the mission should supplement the amount contributed, so as to make their salaries what the native church would consider a fair support for them, when it shall assume and meet the whole expense itself.

7. With this salary, every student should be expected to use a rigid economy, and provide for himself food, clothing, &c., and do his own work, without being waited upon by any one employed by the mission to do such work for him.

Had I time, I could dilate at some length on these different topics; but as it is, I must content myself with having simply stated them, and in addition making a single quotation from a writer "on Native Agency," found in the *Missionary Recorder*, for August, 1867, p. 71—the whole of which production should be attentively read by every missionary who wishes to spur up his own mind on this subject.

He says:—"But if we have not patience enough to wait for this natural growth, but must needs attempt to obtain a staff of native assistants by a system of special training, endeavoring to force them in a hot-house, as it were, to procure an early supply, I fear no good result will ensue. Such a hot-house is the institution into which pupils,

perhaps mere boys, who have given no proof of a steadfast Christian character, are received in the hope that some of them may turn out faithful preachers of the Gospel. Frequently have I had applications from parents, some of them heathen, others members of the church, to get their sons into such institutions. And no wonder. Free education and maintenance for several years, with a prospect of regular employment afterwards, easier and better paid than some of them could expect if left in their own sphere, are quite sufficient inducements to a people so poor as the Chinese. But the influence of such establishments on the infant church can hardly be healthy; and experience points out how little help they give towards preparing a native ministry."

In the last place, we come to the query respecting Girls' Boarding Schools—"Are they desirable?" Most certainly they are.

Under this head we may include Schools for girls and women. The object of these Schools should be to improve the condition of their pupils—physically, intellectually, and morally.

An educated woman is like a bright star in the constellation to which it belongs. Increase the number of such stars, and you add to the beauty and to the glory of the whole constellation. In other words, an educated woman is a power to enlighten, to reform, and to bless the community to which she belongs. Increase the number of such women, and you add immeasurably to this power to benefit the whole community.

How great a work there is before the women of China, and how poorly prepared are they to undertake it! In most cases, as soon as born—if indeed they are permitted to escape death at the hands of those who should treat them with the utmost kindness—they are looked upon and treated as a kind of unproductive property. They are contracted for and disposed of as such for life, without any choice or decision of their own in the matter whatever. As soon as married, they are placed under a new regimen. Their husbands' mothers, fathers, uncles, and brothers, as well as the husbands themselves, claim and exercise the right to rule over them to a greater or less extent. Custom and fashion, like fetters of iron, confine the upper classes to a state of seclusion from society; while ignorance and poverty among the lower classes and laboring women greatly diminish their influence for good in the community in which they live.

Notwithstanding all of these disabilities, woman in China, as everywhere else in this fallen world, is the foster mother of religion and of religious ideas. Whether the stream of moral influence be great or small, elevat-

ing or degrading, pure or impure, here is its fountain head the world over. Purify the fountain, and the influences which flow from it will be pure.

The great streams of moral power which have been rolling over this land for untold ages have contained such a large proportion of ignorance, superstition, and irreligion, that its moral aspect has become that of a great desert, covered over with an unseemly verbiage of errors and of false religions.

The mightiest rivers upon the globe find their origin in little rills far in the interior of the country, in the deep recesses of the mountains. Our female Boarding Schools may be compared to such rivers, in their commencement, and in their ultimate influence upon the nation.

If such glorious results are to be anticipated from our Female Boarding Schools, it becomes us to inquire, how are they to be established, and how conducted, in order to realize some such results?

In reply to these and similar queries, I would suggest—

1. We ought not to look for those splendid results hinted at above to appear in too short a time. The little rivulets among the mountains are often long impeded by opposing obstacles, but at length reach their destination, and help to swell the volume of the mighty river.

2. These Schools, within certain prescribed limits, should be open to all deserving girls, and women, whether married or widows, whether betrothed or not, heathen or Christian, for a longer or shorter time. All should have an opportunity of receiving Christian instruction in them so long as they may be profited thereby, and become better fitted for other spheres of usefulness, as Bible readers, teachers of Day Schools or assistant teachers in Boarding Schools, wives of Christian men, native helpers, pastors of native churches, &c. The age and other circumstances of each pupil should determine how and what she should study, how long she should remain in the School, and what particular privileges she should enjoy while connected with it.

3. These Schools should be founded and carried forward on the principle of self-support, just so far as may be found practicable. At first it would be on a small scale; but, nevertheless, a commencement should be attempted at the outset.

And here I would include the idea of the pupils doing their own work, waiting upon themselves, cutting and making their own clothes, receiving instruction and being employed a portion of their time in the various kinds of useful work which girls and women in their condition ought to know how, and

be willing to do. Encouragements to them to excel in these things, in the shape of premiums, might be money well laid out.

4. These Schools should be liberally supplied with the Scriptures in the classical, followed with the colloquial of the same, with all needed helps for thoroughly understanding them, as already mentioned above, and with translations of all of the elementary books found in our Sabbath Schools and other Training Schools at home; with maps, pictures, and other helps employed by them, just as fast as they may be needed. The design should be, ultimately, to give the pupils who ought and may be willing to go through the whole course as good an education for them, in their circumstances, as is given to females in a Christian land in like circumstances. As inducements to have them remain and qualify themselves for it, those who are Christians might be employed by the Mission, with a suitable compensation, as assistant teachers, teachers of Day Schools, Bible readers, and such like helpers in the mission work.

5. These Schools, as far as may be practicable, should be under the supervision of pious women without families, who may be able to give more time and labour to them than those can who have families of their own to look after. At first, the Mission must supply the teachers, and meet most of the expense of the Schools, till native teachers can be raised up to fill their places, and till the native church is prepared to take charge of them, meet their expenses, and supply all their other wants. And that time may not be so very far distant, should God in great mercy pour upon these Schools, and upon the communities around about them, in copious measures his Holy Spirit, as he has sometimes done in other parts of the world.

As an encouragement to us, in prosecuting this part of our missionary work, I will subjoin a few paragraphs taken from a tract recently put forth by the American Board, entitled, "The Female Boarding School in Foreign Missions." The first sentence in this tract reads thus: "The Female Boarding School is vitally connected with the success of the missionary enterprise." The second paragraph is as follows:—"The results which have followed labour in this direction have been most cheering, and indicative of the special favor and blessing of God. A few illustrations will be given, gathered, in the main, from letters and papers already published by the Board.

"The Female Seminary among the Nestorians, under the care of Miss Fiske, and later of Miss Rice, has been the scene of repeated revivals. The attainments made by some of the Nestorian girls would do credit to simi-

lar Schools in this country. The character and results of Miss Fiske's labours have been admirably set forth in that remarkable record, 'Woman and her Saviour in Persia,' but their full significance eternity only can reveal. The name of Fidelia Fiske ranks beside that of Mary Lyon, among the brightest of the century, as illustrative of what an earnest Christian woman can do for the cause of Christ.

"Of those connected with the institution for a year or more, eighty were communists, nearly all converted while pursuing their studies. The larger part of these, as wives, mothers, and teachers, are doing a work of inestimable value in the social elevation of the Nestorian people.

"In the Girls Boarding School at Oodoo-ville, Ceylon, are fifty pupils. This School has had about four hundred pupils since 1824. Nearly three hundred were admitted to the church, and more than two hundred are now church members in good standing."

Speaking of a School among the Bulgarians, it says: "The present number of pupils in the Girls' School at Eski Zagra is forty-five, of whom eighteen are boarding scholars." "God has greatly blessed this School," writes Mr. Byington, the resident missionary, "and is still blessing it. There have been more hopeful conversions in this School than have been reported from all the other stations, and in connection with all the other instrumentalities employed (in the Bulgarian field.) Many of these girls are now earnest Christians, and stand up for the truth as it is in Jesus."

The tract speaks of the success attending these Schools in Central Turkey, under the supervision of unmarried ladies who have been sent out by the Board. I add a paragraph from a letter of Miss West, who is at the head of "the American Female Boarding School," at Kharpoot, Turkey, which School "comprises not only boarders, but day scholars, and women as well as girls."

She says: "Our women soon find their appropriate sphere as teachers and leaders of their sex. They may know but little, but they can teach those who know still less. The mother mentioned above has been very useful in the villages where her husband labors. From accounts just received, she is now teaching sixteen girls and three women to read, besides performing the work of her family of nine persons! Thus far the experiment has proved a success, and with every year public sentiment has increasingly sanctioned female education. Parents are becoming not only willing but anxious to place their daughters in the School, even if it involves a pecuniary sacrifice to themselves."

I will add but one more extract, and that shall be from Mr. Gulick, of the Sandwich Islands: "In October" (1865,) Mr. Gulick writes, "we were prepared to receive scholars in numbers, and the month of January found us with a School of fifty girls, boarders and lodgers, under our roof. The age required by the rules for admission is from eleven to fifteen years. Our instruction is given entirely in the Hawaiian language, and we are satisfied that the girls will compare favorably with those of their country men who have spent an equal length of time in the acquisition of ideas through the English.

"We do not attempt to raise them at one step to the enjoyment of all the comforts and conveniences of the highest civilization. In respect to diet, their living is the same as that of all common Hawaiian homes. Their parents furnish them with clothes, mats, pillows, blankets, and bed-quilts. Their mats they spread upon the floors, and thus their lodgings, for the present, are much after the convenient style of primitive Hawaiians. As we have means, we shall furnish them with cots or bedsteads. An hour and a half in the morning they spend in gardening and farming. All the work of the house and premises, except carting and cutting wood, and baking and pounding the tara for poi is performed by the girls."

"It is in such institutions," says the tract, "that Hawaiian ladies have been educated, fitted to adorn any society—and especially to be the centers of Christian influence in domestic circles,—the best pledges of the permanent influence and success of the Gospel in the Hawaiian Islands."

I need not add more on this last topic of our theme. And I leave off as I began as to the query respecting Girls' Boarding Schools—"are they desirable?" most certainly they are. And I would say, moreover, that I most heartily adopt the sentiment contained in the first sentence of the tract above quoted, viz:—"The Female Boarding School is vitally connected with the success of the missionary enterprise."

And in conclusion of the whole subject, I would simply add—as the success of "Mission Education" in this land, and consequently the moral regeneration and salvation of the nation, must depend wholly upon God's blessing accompanying his own truth, let us be on our guard against committing a work so intimately connected with his kingdom and glory into the hands of either heathen or of non-Christian teachers.

**LAO-TZU. 老子**  
*A Study in Chinese Philosophy.*

CHAPTER VI.  
*Politics.*

We now breathe a freer air—escaped from the trammels of Physics, and at large in the wide spaces of Politics. Here Lao-tzū speaks more plainly and fully, and it is easily seen that he is dealing with congenial subjects. To us also his political aphorisms will come with more freshness and delight than the speculations about things much more beyond his ken with which we were last engaged. Yet we must not expect to find in the *Tao-tê-ching* a treatise on Polities, or a discourse on the best form of government. Lao-tzū does not present to us a wax figment of his own imagination—an ideal republic, a Utopia, or a New Atlantis. He looks to his own country as it was then, oppressed and miserable, and he endeavours to recall those in authority to a noble and generous mode of government. His standard of political excellence may be ideal, and some of his maxims may be fanciful, and even bad; still we will find in all a genial human philosophy, which even we of the enlightened nineteenth century cannot utterly despise.

“Politics,” says Sir G. C. Lewis, “relate to human action so far as it concerns the public interest of a community, and is not merely private or ethical. Human action, thus defined, consists of—1, the acts and relations of a sovereign government, both with respect to its own subjects and other sovereign governments; 2, the acts and relations of members of the political community, so far as they concern the government, or the community at large, or a considerable portion of it.”<sup>1</sup> Lao-tzū’s teachings in politics refer more to the former than to the latter of these two divisions. He does not, however, omit to notice the relations of the different members of the state, as well to the

government as to each other; but he relegates this subject to the province of ethics. He considers the people more in their private relations than as bound by legal ties to the performance of certain acts, and the abstaining from certain other acts, towards their fellows. Nor is it from the political standpoint that he contemplates the nature and distribution of wealth, a subject which properly belongs to polities. These and similar matters are all assigned to the private relations of man to man, or the relations of man to the Universal Nature, and so they will come more properly under the head of ethics.

Having premised thus much, I now proceed to set forth Lao-tzū’s teachings about “the acts and relations of a sovereign government, both with respect to its own subjects and other sovereign governments;” and

1. *Of the institution of the Sovereign.*—It is to the people that he assigns the original appointment of an emperor, and he gives a peculiar reason for the institution. A bad man still has the law of nature (*Tao*) in him; and he is not to be cast aside as a hopeless case, seeing he may be transformed into a virtuous man. Accordingly emperors and magistrates were appointed, whose duty it was to save, as it were, by precept and example those who had gone astray.<sup>2</sup> Thus Lao-tzū’s idea of the sovereign is so far purely ethical. He does not conceive of him so much as the judge and ruler of the people as their model and instructor. The man whom the people elect, however, is also the elected of Heaven.<sup>3</sup> As in the case of Saul the Israelites anointed him whom the Lord had chosen, so the people raise to the throne him whom Heaven has appointed. Princes exercise government, because they have received that destiny as their share of the Universal Nature.<sup>4</sup> They obtain their *One*—their individualizing nature

1 Treatise on the Methods of Observation, Reasoning in Politics. Vol. I, p. 44.

2 See ch. 62. In Pi-yuan’s edition, 天下 is the reading, instead of 天子 of the ordinary texts.

3 See Wu-ch’eng’s note to ch. 62 (52 in his edition).

4 Ch. 39.

—in order that they may rule righteously. Sometimes he seems to use the term *Shêng-jén* (聖人) as synonymous with *Wang* (王), or King.<sup>5</sup> Now the *Shêng-jén* is the man who by his nature is completely virtuous, perfectly in harmony with the ways of heaven, and knowing intuitively all things that heaven has ordained. He is in short the stoic *Sapiens*, and whether he actually administer public affairs or not is still a king. The term *saint*, by which Julien renders this expression, scarcely conveys its full meaning; as the *Shêng-jén* is not only holy, but also supremely wise. He is the ideal or typical man, who rules over and transforms the world; and, failing a better, I shall translate it by the expression *godlike man*. In ancient times, it was the *Shêng-jén*, or godlike man, who was appointed ruler; and if such were the case now, the world would be in peace and prosperity. The man who is destined to become king will not use violence to obtain the honour.<sup>6</sup> On the contrary he will be humble and yielding; and so, as water wears away the hard opposing rocks, he will finally triumph. In confirmation hereof Lao-tzü cites the saying of a godlike man:—"To bear the reproaches of a kingdom is to preside over the sacrifices to the gods of the land and grain (i.e., to be prince), and to bear a kingdom's misfortunes is to be king of the whole empire"—words true, though seeming paradoxical.<sup>7</sup> Lao-tzü, however, has a very high opinion of the position and dignity of the sovereign. There are four great things in the universe, and he is one of them; the remaining three being Nature (*Tao*), Heaven, and Earth.<sup>8</sup> In another place he even puts the king immediately before Heaven.<sup>9</sup>

2. *The relations of the ruler to his subjects.*—With Lao-tzü, as with all Chinese writers on politics, the mode in which government ought to be conducted is a supremely important sub-

ject. In his homely manner, he compares the ruling of a large kingdom to the cooking of a small fish, or the handling of a fine and delicate implement.<sup>1</sup> Too much cooking spoils the fish, and too much handling spoils the implement. So is it with the kingdom. It is an ethereal instrument which cannot be wrought with—if one works with it he destroys it, and if one handles it he loses it.

The first duty of the ruler is to rectify himself—to overcome his appetites and passions.<sup>2</sup> He must cultivate virtue in himself, and proceeding thence he will have it cultivated in his family, and finally in all the empire; and thus the kingdom will remain established in his family for generations to come.<sup>3</sup> He must be serious and grave<sup>4</sup> in his deportment, remembering the greatness of his charge, and whence it was derived. By levity of conduct he will lose his ministers, and by violent proceedings he will lose his throne. His models ought to be the Earth,<sup>5</sup> which is always in peaceful rest, and the rulers of antiquity, who followed Nature (*Tao*). In the early days of innocence and simplicity, subjects only knew that they had rulers, so lightly lay the hand of government on them.<sup>6</sup> Then came the time when rulers were loved and lauded, then the time when they were feared, and lastly that in which they were treated with contumely. The prince of the present time ought to return as far as possible to the primitive ways. He should, like the great Universal Nature, be free from show of action<sup>7</sup>—if he could only keep the law of Nature his kingdom would, as a matter of course, be in a state of

<sup>1</sup> Chs. 60, 29, 64.

<sup>2</sup> Chs. 57, 13.

<sup>3</sup> Ch. 54.

<sup>4</sup> Ch. 26. For  Ministers, another reading is —that is, the gravity which brings esteem.

<sup>5</sup> Ch. 25. For  here some editions have  man.

<sup>6</sup> Ch. 17. This chapter, however, is susceptible of a totally different interpretation,  being regarded as meaning the highest authority. For  also some read , not.

<sup>7</sup> Ch. 48.

<sup>5</sup> See chs. 3, 5. Compare Emerson (Essays, Vol. 2, pp. 208-9).

<sup>6</sup> Ch. 29.

<sup>7</sup> Ch. 78.

<sup>8</sup> Ch. 25.

<sup>9</sup> Ch. 16.

order and tranquillity—all things would submit to him, and become, of their own accord, transformed to a state of goodness<sup>8</sup>—even the demons would cease to possess elish power; or if they still possessed it, they would not use it to the detriment of men. The prince ought also, at least outwardly, to be humble and modest, not arrogating precedence and superiority but rather using the language of selfabasement.<sup>9</sup>

In the exercise of government Lao-tzū does not allow the use of violence, and he inveighs nobly against military oppression. If the prince keep himself from being absorbed in worldly interests—do not confer honour and emoluments on brilliant parts—nor prize what the world holds valuable—nor make display of that which is coveted—his example will have such virtue that all his subjects will cease from strife and violence, and live in peaceful obedience.<sup>1</sup> But if he try to have the empire through force, he will fail. He who according to the Law of Nature (*Tao*) would assist the prince will not compel the empire by arms—this sort of thing is wont to have its recompense. Where the General pitches his tent, thorns and briars spring up; and in the wake of a great army there are inevitably bad years. If there be necessity for fighting—and only then—he who is wise in ruling will strike a decisive blow at the fit time, and then lays down his arms, not glorying in his conquest. Fine arms are inauspicious implements, hated by all things; and he who holds to Nature will not continue to use them. The noble man (君子) in private life esteems the left side, and in time of war esteems the right—the left being symbolic of the *Yang* (陽) or preserving principle, and the right of the *Yin* (陰) or killing principle. Arms are inauspicious implements—not such as the noble man employs; he uses them only when he has no alternative, but he looks on superiority with indifference, and takes no glory in victory. He who glories

in victory delights in the massacre of men, and such an one cannot have his will in the empire. To him who slays a multitude of men, a position of dignity is assigned corresponding to that of the chief mourner at a funeral, viz., the right hand side, which in inauspicious matters is the post of honour, just as in auspicious matters the left hand side is the post of honour.<sup>2</sup> Thus not only is the ruler not to use military power to keep his subjects in subjection, but he is also not to drag these latter into war for his own aggrandisement. The fighting to which Lao-tzū mainly alludes is that of the different principalities of the country among themselves, and on this subject the words of Pascal may be not unaptly added to those of our author:—"Le plus grand des maux est les guerres civiles. Elles sont sûres si on veut récompenser le mérite; car tous diraient qu'ils méritent. Le mal a craintre d'un sot qui succède par droit de naissance n'est ni si grand ni si sûr."<sup>3</sup> War is the result, according to Lao-tzū, of bad government, of the lust of power and property. If good government prevail in a country, its fleet horses will be employed on the farm; but if ill government prevail, and lust and ambition have scope, feuds will continue until war steeds beget war steeds on the plains of the frontier.<sup>4</sup> Whether, therefore, for the purpose of solidifying the prince's power over his subjects, or for state aggrandisement, war and all violent measures are interdicted.

But not only does Lao-tzū thus advise the ruler against using military power in his realm; he also recommends the doing away with capital punishment—indeed with all punishment whatever. The people do not fear death, and how then is it to be used to keep them in dread? If the people could be made to have a constant fear of death, and some commit a crime, and be apprehended and put to death, would any one continue to venture on offending? It is presumptuous then for the magistrate to use capital punish-

<sup>8</sup> Chs. 37, 32.

<sup>9</sup> Chs. 66, 68, 39.

<sup>1</sup> Ch. 2.

<sup>2</sup> Chs. 30, 31.

<sup>3</sup> Pensées, Art. VII.

<sup>4</sup> Ch. 46.

ment. There is the eternal executioner, and he who puts to death for him is like the man who falls a tree for the head wood-man; and such an one seldom fails to wound his hand.<sup>5</sup> Capital punishment is thus reserved for something superhuman to execute; and the earthly magistrate has only to endeavour to lead a life free from the appearance of lust and violence.<sup>6</sup>

It is by justice that a kingdom is well governed, as by stratagem a war is conducted.<sup>7</sup> Yet the prince must be lenient to his people. If restrictions on liberty of action be multiplied, so that his subjects cannot lift a hand or move a foot without incurring guilt, they will be prevented from pursuing their industry, and so become poor.<sup>8</sup>

The levying of excessive taxes<sup>9</sup> by those in authority for the indulgence of their sensual appetites, also impoverishes a people, and accordingly in government there is nothing like economy.<sup>1</sup> To keep the court in influence while the fields are weedgrown and the public granaries exhausted; for the rulers to have the expensive clothing, sharp sword, sumptuous food and excessive wealth, is to glory in plunder, but not to follow Nature. Nor may the prince break his word with subjects—as want of faith in him is followed by want of faith in them.<sup>2</sup>

It is not necessary for the ruler to explain the nature and method of his government. On the contrary he ought to keep his counsels and his conduct secret. In as much as the fish cannot with impunity leave its element, so the sharp engines of government may not be displayed.<sup>3</sup> When the laws are numerous and obtrusively exhibited, the people become thieves and robbers; but when they are not so, the people continue decent and orderly.<sup>4</sup> Thus it is better that the rulers keep the populace in a state of ignorance and stupidity.<sup>5</sup> The

ancient kings went on this principle, and had peaceful reigns.<sup>6</sup> In his own time Lao-tzu considered that the difficulty of keeping the people well governed arose from their being too knowing. He would accordingly like to see them recalled to the ways of primitive simplicity, so that their arms would be unworn, and their boats and cars unused. He would like to have the people return to the manners of the times when knotted cords were still the symbols of words; and would have them relish their food, enjoy their clothes, feel comfortable in their homes, and delight in their social institutions.<sup>7</sup> He would have them brought to think seriously of death, so that they would end their days in their own country and never leave it for another, even though it be so near that the respective inhabitants can hear cackling of fowls and barking of dogs in the two places. Thus while the prince keeps his subjects simple and ignorant, he must have their bodily wants supplied. The godlike man when he rulers empties the mind of the people, and fills their stomach; weakens their will, and strengthens their bones (that is, their animal power).<sup>8</sup> He treats them as children, and is always kind, postponing his own comfort to their good.

The mode in which the ruler is to obtain respect and esteem from his subjects is by deporting himself humbly towards them; but he must never arrogate greatness to himself.<sup>9</sup> His conduct should be calm and unostentatious, while inwardly he is anxious; and his gravity and quietness of deportment ought never to be departed from. The prince is to save his people, as it were, by setting before them an example of humility, forbearance, and all the other virtues which save a country from being imbroiled in wars and rebellions—he is to be of one heart and one mind with them, and have no will independent of theirs.<sup>1</sup>

<sup>5</sup> Ch. 74.

<sup>6</sup> Ch. 57.

<sup>7</sup> Chs. 57, 8.

<sup>8</sup> Do. Compare Hobbes (Vol. 2 pp. 178-9, Molesworth Ed.).

<sup>9</sup> Ch. 75.

<sup>1</sup> Chs. 59, 53.

<sup>2</sup> Ch. 17.

<sup>3</sup> Chs. 36, 58.

<sup>4</sup> Ch. 57.

<sup>5</sup> Chs. 10, 19.

<sup>6</sup> Chs. 65, 3.

<sup>7</sup> Ch. 80.

<sup>8</sup> Ch. 3. Wu-ch'êng's note. Julien, however, translates "il vide son cœur, &c." Both translations are in harmony with the other teachings of Lao-tzu.

<sup>9</sup> Chs. 39, 42.

<sup>1</sup> Ch. 49.

These are the principal duties of the king to his people as indicated or conceived of by Lao-tzū—the king being in his contemplation an absolute sovereign. I shall now add, as a comment, the views on this subject set forth by two other authors in widely different circumstances. The writer of Deuteronomy says:—“When thou art come into the land which the Lord thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that are about me; thou shalt in any wise set him king over thee, whom the Lord thy God shall choose; one from among thy brethren shalt thou set king over thee; thou mayest not set a stranger over thee, which is not thy brother. But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: \*\*\* Neither shall he multiply wives to himself, that his heart turn not away, neither shall he greatly multiply to himself silver and gold, &c. \*\*\* That his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand or to the left; to the end that he may prolong his days in his kingdom, he, and his children, in the midst of Israel.”<sup>2</sup>

The other writer is the philosopher of Malmesbury. After establishing for the king a title as extravagantly high as any oriental flatterer could have done, he proceeds to prescribe his duties to his people. These are summed up in the sentence, “The safety of the people is the supreme law”—according to the old maxim “Salus populi suprema lex.” Under this are included both spiritual and temporal benefits; but the difficulty about the former is left in suspense. Of the latter he says:—“The benefits of subjects respecting this life only, may be distributed into four kinds—1, That they be defended against foreign enemies; 2, That peace be preserved at home; 3, That they be enriched, as much as may

consist with public security; 4, That they enjoy a harmless liberty.”<sup>3</sup>

3. The next point to be considered is the relation of a government to the neighbouring states. On this subject Lao-tzū has very little to say, and what he does say concerns only the small feudal dependencies of the kingdom of *Chow*. All the world—that is, all the world known—was the king's; but holding under him, at this time indeed only nominally for the most part, were chiefs of smaller and larger provinces and principalities. It is of this, in their relations to each other and to their titular superior, that Lao-tzū makes mention.

The different states in their mutual intercourse ought to be guided by courtesy and forbearance. The great kingdom is the reservoir of the small principalities,<sup>4</sup> and ought to remain in dignified peace while these come to give in their allegiance, as the little streams from the mountains flow to the placid lake or smoothly-flowing river as their king. The large state ought thus to remain lowly and humble towards the small one, and not act towards it in an arrogant or violent manner. When a large kingdom abases itself to a small principality, it acquires that principality, and when a small state abases itself to a large one, it obtains service (and protection) under that large one. It is for this purpose that the small state submits, and the large kingdom annexes the small states for the purpose of uniting and maintaining the people.

It is fit that the large state should always act humbly and meekly, and that the small states should own its supremacy; there will thus be no need of fighting. There is no greater misfortune in the world than to take up a quarrel on a slight pretext.<sup>5</sup> As the soldiers say, it is much better to bear than to make the attack—to yield considerably than to advance a little. That is, it is better to have one's own territory invaded than to make aggression

<sup>3</sup> Hobbes' Works, (Molesworth's edition), English, Vol. 2, p. 169. Compare also Bacon's Essay on Seditions and Troubles (Works, Vol. 6, p. 406, &c. Ellis and Spedding Ed.).

<sup>4</sup> Chs. 61, 66.

<sup>5</sup> Ch. 69.

on that of another. The king who is yielding and compliant is sure to be ultimately victorious. If, however, a prince must go to war, whether to defend his own dominions, or at the bidding of his sovereign, he must show clemency. It is the tender hearted who gains the victory in the pitched battle, and who succeeds in keeping the beleaguered city.

By words like these the philosopher endeavoured to dissuade the princes and barons of his time from the border warfare in which they were perpetually engaged. The mutual aggressions and reprisals of these chiefs were in his days desolating the kingdom and gradually reducing it to the condition favourable to the production of a tyrant. A few centuries after Lao-tzū's death the man arose who made himself king over all the empire (王天下), but he was very unlike the king depicted by Lao-tzū, and Confucius, and Mencius.

4. On the latter of the two departments into which Sir G. C. Lewes divides Politics, namely, the relations of the subjects to their ruler and to each other, Lao-tzū, as I have already intimated, does not dilate. With him the inhabitants of a kingdom are divided into the ruling and the ruled. The former class comprises the king and the several ministers whom he of his sovereign pleasure appoints to various posts; and the latter comprises all the rest of the population. Now the relation in which the common people stand to the ruler resembles that of children to a father. They have no part or lot in the administration of government. They are regarded, not as individuals, but as masses. They are the "hundred surnames," or "the people," and the ruler of supreme virtue and wisdom—the godlike man—regards them all impartially as so many straw-made dog-effigies, creatures made to be used. The subjects imitate their king or chief; and as he is, so are they. If he be violent or perfidious, so are they; and excellence in him is followed by excellence in them. The relations of the members of the community to each

other are referred, as has been stated, to the province of ethics.

From the above sketch of the political sentiments contained in the *Tao-tē-ching*, I hope it has been seen that the author was not an utterly vain dreamer and theoriser, at least on these matters. It would be very easy to show how many of the Confucianist doctrines in politics closely resemble those of Lao-tzū; though others, also, are diametrically opposite. The teachings of the latter sage, in point of practicability at least, are not far removed from those of the former.

In many points Lao-tzū seems to us to be giving bad advice to the ruler, and his general notions about a state are very unlike those to which we are accustomed. That the people should be kept ignorant, advancement in mechanical skill discountenanced, and that the standards of political excellence should be the ideal sages of an ideal antiquity, are doctrines to which we would refuse to adhere, and which we would condemn, as savouring of despotism. Yet Lao-tzū's conception of the ruler is not of him as a despot, but rather as a sort of dictator during good conduct. He is raised to his high position by the concurrent wishes of heaven and the people, and on his observance of the duties of his office depends his stability on the throne. It is interesting and instructive to compare Lao-tzū's ideas on politics with those of Macchiavelli, who somewhat resembles him also in his fortunes. Each lived in times of national disaster and misery and each wished for peace in the land. Each longed to see one ruler installed, and honoured with absolute power. During life neither seems to have been appreciated by his fellows; and after death so ill were the merits of both recognised, that the abbreviated form of the Christian name of the one became, as some suppose, a familiar term for the original Devil;<sup>6</sup> and the other has been confounded by his enemies with charlatans and impostors. The counsels which each gave to the chiefs of his time were those which he deemed use-

<sup>6</sup> See Macaulay's Essays, Vol. 1, Essay 2.

ful and practicable, though in many cases, if judged by a general standard, they must be condemned. The patriotic fire of the Florentine Secretary led him to make rather reckless statements about the license allowed to the man who makes and keeps himself an absolute and independent prince.<sup>7</sup> So the Chinese moralist, deprecating the evils wrought in his country by unprincipled but clever and ambitious men, recommends a general state of ignorance. The serpent wisdom of the professional statesman, however, is far removed from the guileless simplicity of the philosopher. The latter abhors the idea of war, and recoils from the thought of force, and ostentation; but the former, with more earthly prudence, recommends above all things a good native army, serviceable military skill, and splendid enterprises.<sup>8</sup> Machiavelli allows the prince to break his word when it suits him for state purposes<sup>9</sup> (unless this be ironical), but Lao-tzū requires of the king good faith, at least to his subjects. Each of them advises that the ruler should be, or at least appear to be, element and liberal, sparing of the people's possessions and a fosterer of their material prosperity.<sup>1</sup> Many other points of similarity or contrast in the political opinions of these two eminent men might be adduced, but the above must suffice as examples.

When we read Lao-tzū's sentiments about taxation, over-legislation, penal retributions and excessive governmental interference, and remember that these same subjects are still eagerly debated among Western philosophers and statesmen, we must ascribe to the Chinese sage a remarkable amount of what Humboldt calls the presentiment of knowledge. What he, however, could sketch only in faint outline on these subjects, has been broadly discussed in later and more auspicious times by men like Adam Smith, Bentham, Emerson and J. S. Mill. If we now cannot but condemn his ignoring the individuality of each member of

the state, his discouraging progress in the mechanical arts, and his magnifying the kingly office, we must remember that these are still among us, notwithstanding the experience and struggles of centuries, almost as great barriers to the employment of personal liberty as were those which Lao-tzū recommends. Large standing armies at the call of one man—"incognoscibility" of the laws—bribery—gerrymandering—and, above all, the power of the many—are still great retarders of human freedom and prosperity. That such things exist, even though the voice of the philosopher is always against them, should make us indulgent toward the mistaken notions of a man who lived 2500 years ago.

T. W.

(To be continued.)

## HISTORY OF THE SOUTHERN SUNG DYNASTY.

A TRANSLATION.

(Continued.)

In the eighth month, Dzing-kwe caused seven officers who had the literary degree of Han-ling to be degraded, because they spoke against his project of peace with the Mongols. The names of these officers were Tsang Kiu-dzen

張九成, Yu Kyü-dzen 喻樗, Mèn, Kang-tsung 剛中, Lin Kjin-yia 凌景夏, Vaen Kwang-yün 樊光遠, Mao Soh-do 毛叔度, and Yün-kwun 元璽.

Tsang Kyiu-dzin studied at the feet of the celebrated Yang-z 楊時. He was afterwards honored with a literary degree of the 3rd rank. He was very candid. On a proper occasion, he told the Emperor that the realm was disturbed, and that ruin was impending; that Heaven was about to raise up a superior man (for carrying out its design); that it became the Emperor willingly to repent; nor should he by fruitless remorse for past misdeeds hinder his own progress in that direction; that

<sup>7</sup> See The Prince, chs. 8, 178.

<sup>8</sup> Do. Ch. 14.

<sup>9</sup> Do. Ch. 18.

<sup>1</sup> Ch. 16, &c.

if he wished to excel, he must himself improve in virtue—he must send away the officers about him who were continually speaking evil of others—he must put a bridle on depravity—he must separate himself from bad men—he must beware of the lewd and depraved; that these things were the ground work of excellence. Moreover, even the common people all understand the pleasures and comforts of the conjugal relation; that if the Emperor wished to be the honorable Son of Heaven, in the winter he must see that his parents are comfortably warm, in the summer that they have facilities for bathing and a cool retreat, in the evening that he ask after their welfare, in the morning that he seek their comfort and happiness; that the laws of the family relation were continually being disregarded by the Emperor, and hence his heart was constantly in a state of unrest, so that whenever any thing out of the ordinary course occurred he was grieved; that this was the natural result of a sense of wrong done to his royal father and elder brother, who were prisoners in the hands of the Mongols. In proof of this, who dare to say that the Emperor did not constantly long and hope for their return? The Emperor (as a reward of his faithfulness) appointed him to be one of the first ministers of state, and an officer of the Judicial Board. Whenever the matter of peace with the Mongols came up, he spoke and voted against it. Dzing-kwe, little by little, with a view of drawing him into favor with the measure, said, "I wish you to consummate this peace with the Mongols." Kyiu-dzen said, "It is not because I wish to oppose you personally, but as to this matter we may not hazard a treaty of peace where the peace will only be outward, and cannot be permanent." Dzing-kwe said, "Officers of the imperial capital must be a little pliable." Kyiu-dzen said, "The officers of state moving in zigzags, how can they enforce on the people the duty of moving in straight lines?"

The Emperor on one occasion asked Kyiu-dzen his opinion with reference to making a treaty (with the Mongols).

Kyiu-dzen said, in a respectful manner, "The enemy has many emissaries, and the matter requires your personal and careful examination." On this account Dzing-kwe bore him the more enmity.

In the tenth month, the Mongol General, Sah Li-hah, took Ts'in-yiang 慶陽, at which time Wang Tsong-dzih 王忠直 perished. It happened on this wise. He had taken the forces at his disposal to assist in the protection of Ts'in-yiang. One of his generals, Dzao Vi-kyin, revolted, and having secured the person of Tsong-dzih, delivered him up to Sah Li-hah. The latter sent him to the walls of Ts'in-yiang to command the officers and soldiers of the place to capitulate, and go over in a body to the Mongols. Tsong-dzih, having come to the city, cried at the top of his voice, "I am one of Taihang 太行, faithful and true, whom, having been betrayed and handed over to the enemy, he has commanded to come here and order you to submit. I am exceedingly desirous that you do not forget the great and undeserved kindness of the Emperor Dzao-dzin, and that you faithfully defend the city to the last."

Sah Li-hah on hearing this was angry, and said, "I commanded you to order them to submit; why then have you encouraged them to a contrary course?" Tsong-dzih rent his garments defiantly, and said, "Come on quickly, and dispatch me!" Sah Li-hah at once slew him. The Emperor afterwards gave Tsong-dzih high honorary rank (as a reward of his faithfulness).

In the twelfth month the Mongols seized the lands in the district which they occupied, for the purpose of cultivating rice for the use of their army; and vast numbers of them settled down within the limits of China.

In Lin-yiu, the eighth cycle, being the 11th year of the Emperor Kao-tsung (A. D. 1138), the Mongol Eh-dzeh took the city of Zeo-tswen 壽春 in the province of Ngan-hwui, and entered Lu-tseu. The Emperor commanded

Tsang-tsin 張俊 and those who were with him to rescue the fallen cities. In the second month, Wang-teh 王德 recaptured Ho-tseo (from the Mongols). While Eh-dzeh was operating against Lu-tseo, Liu-gyi crossed the river from T'ai-bin 太平, and joined forces with

Tsang-tsin and Yiang Nyi-tsung 楊沂中, but not in time to relieve Lu-tseo 麼州, which fell into Eh-dzeh's hands.

Liu-gyi set himself to guard the eastern passage. He led his forces to Ts'ien-ky'i, where he was victorious in two successive battles. Eh-dzeh, owing to the fact that Tseh-kao 柘臯 was situated on a plain, where his cavalry could be used to effect, fortified himself there. Liu-gyi made the Zah-liang canal 石梁河 his base of operations. This canal was about ten feet wide, and connected with the Dz'ao lake 巢湖. Liu-gyi ordered his men to carry wood, and construct a bridge over the canal. On the morrow, Yiang Nyi-tsung and those with him arriving, Liu-gyi crossed these forces over by divisions to attack Eh-dzeh. The latter had one hundred thousand cavalry, clad in iron coat of mail, confronting the principal highways, and formed in line of battle. Wang-teh said, "The pirate has made his right flank as strong as possible; we will attack that first." One of the Tartar generals, in coat of mail, pressed his horse in advance of his troops. Wang-teh drew his bow, and pierced him through with an arrow; and having thus overcome in single conflict, led his division into action.

The Mongols, by means of their cavalry maneuvering on the flanks, got some advantage; but Wang-teh pressed on his whole force. Yiang Nyi-tsung said "Our enemies are depending principally on their arrows; I must render them ineffective." He accordingly ordered ten thousand men, armed with heavy battle-axes, to advance and form a wall of axe-blades to shield his men (drawn up in line of battle a little in the rear). He thus succeeded in protecting his soldiers, and by successive onsets

drove the enemy to Tong-san 東山. The Mongols, seeing them approach, exclaimed in great fear, "These are the flags of Zwen-tsang" (the place of a former severe defeat); and immediately betook themselves to flight. Liu-gyi pressed hard on the rear of the retreating foe, and retook Lu-tseo.

The Lord (chief) of the Mongols went to worship at the temple of Confucius; and, as a tribute of veneration for his excellence and virtue, in making his prostrations kept his face turned towards the north.

Coming away, he said to one of his high officers, "Although Confucius was not an officer of distinguished rank, his precepts cannot be had in too high estimation; let the people of ten thousand ages worship him." He added, "In general those who would be good must, at times at least, constrain themselves to it." From that date, he read the S-kyin 書經 and Lwen-yu 論語, the Wu-dae 五代 and the Liao-s 遷史, and that class of books.

One day Eh-dzeh sent to inform the Lord of the Mongols that he had been victorious. The officers of rank presented their congratulations in odes. The Mongol ruler still looking at his book said, "If we would bring tranquillity to the realm, we must strive after composition of a high order, and not express ourselves in such common place language. From the very beginning, whenever anything to purpose has been done in the way of bringing tranquillity to a people, it has been done in this way."

(To be continued.)

#### BETWEEN PEKING AND KALGAN.

I send you a few notes relating to my recent trip to Kalgan, in compliance with your wish, although I doubt whether they are worth recording in your journal. Nothing exciting or interesting or remarkable occurred. My object is merely to give an idea of the route and methods of travel, which possibly may be of some use to future travelers. My trip was made in Sept. last.

Owing to the bad roads, the muleteer of my cart between Tientsin and Peking went somewhat to the westward of the usual routes, stopping the second night at Ma Chian, Horse Bridge 馬橋, about 40 li from the capital. The following morning we passed through an imperial park for some

20 odd li, Hai-tszi 海子. Part of the park was cultivated; the uncultivated portion seemed to have been given up to the use of deer and cattle. The number of common small red deer seen was not great, but the number of a larger kind, called sometimes *Hsiang pu hsiang*, "like unlike" 像不像, amounted to several score—perhaps they are antelopes. (?) They had immense antlers. We passed within gun shot of a large number, which manifested no signs of fear. Soon after emerging from the park, we came in sight of the southern wall of Peking. There was some delay in our effecting an entrance into the park, owing to the fact that previously some foreigners with guns had been through, and had behaved improperly.

From Peking to Kalgan there are four feasible ways of travelling—by sedan, by mule litter, by cart, and on horse or mule back. The last is the cheapest, and the first mentioned the most expensive way. A mule carrying one's bedding and extra clothing, if not too much, besides the traveller, can be hired for a trifle less than 3 taels, for the journey one way, the mule being accompanied by a driver, who takes care of the animal at the inns, and acts as guide. A cart and two mules can be obtained for from 6 to 8 or more taels. On passing through the pass commencing at Nan-k'ou and ending at Ch'a-tau, a distance of 45 li, the baggage would have to be carried on donkeys or mules, and the traveller would have to ride a donkey or mule (in case he did not prefer to walk), all at his own expense, unless in his bargain it was expressly stipulated to the contrary, and then he would be obliged to pay an extra sum. The day I went through, two carts passed along the route. Mr. Miché was simply mistaken when he said that it would be impossible to drag a cart through the pass. The expense of a man acquainted with the best route employed, to lead the front mule through this pass, is usually paid by the traveller who hires the cart. The other way of travelling, i. e., by a mule litter, is perhaps the best way of the four. I paid six taels for my litter. Foreigners oftentimes are charged at a considerably higher rate. In most cases, the driver is supplied by the proprietor of the mules with a donkey for his own use, except when a cart is employed by the traveller, when the driver rides on the

left hand shaft. In the case of taking a litter, the traveller rides through the pass in it, unless he prefers to do otherwise, i. e., to go on foot, or ride a mule; and the hire of the man to lead the front mule is none of his concern, unless expressly specified in the contract.

To those who do not know what a mule litter, as found between Peking and Kalgan is, it may be nearly sufficient to say that it is an exaggerated sedan, made very strong, and carried between two mules—one before it, and one behind it—instead of between two men. It might be more properly called mule-sedan. Two strong poles of equal length are fastened to the right and left sides of the sedan, the front ends of which rest on the sides of the pack saddle of the front mule, the other ends resting on the pack saddle of the hinder mule. The litter is nearly long enough to allow one to lie down at length in it, if his bedding is disposed in it so as to allow it; and it is high enough to allow one to sit erect in it. Under the seat, there is room for a small trunk and tins or boxes of provisions, extra clothing, &c. The mules will carry safely 350 or 400 catties, including the traveller, at a speed of from 9 to 11 li per hour; according to their condition—averaging about 10 li an hour.

Some of the proprietors, and most of the drivers on the mule-litter line between Peking and Kalgan, it is said, live when at home at *Kwan-shir 貫市*, 70 li from the former place. On this account, the first day's ride is generally only as far as *Kwan-shir*. The mules are baited the second day at Nan-k'ou 南口, 30 li. They stop that night at Ch'a-tau 公道, 45 li. Fifteen li from Nan-k'ou, a branch of the Great Wall passes the road. At a distance it looks very much like the wall of a Chinese city in good repair. Between Nan-k'ou and Ch'a-tau, there are two or three forts, or rather enclosures in which soldiers could be placed to defend the pass. A short distance before Ch'a-tau is reached, the wall crosses the road, and stretches along towards the west for several miles on the top of the high hills to the left of the road to Kalgan. The scenery through the pass is bold and romantic, but the road full rocks and stones.

On the third day, the mules are baited at Hwai-lai 懷來, 50 li, and towards night, Sa-ch'eng 三城 "Three Cities," 50 li, is reached. During the forenoon of this day, one of the peaks of the range of hills lying on the left hand was covered with snow, while the other peaks, though apparently as high, had no snow upon them. The road

passed through a valley several miles broad. The soil seems peculiarly adapted to fruit raising. Pears, apples and grapes were abundant and cheap. Very large and nice grapes were to be had for 16 real cash per catty.

On the 4th day, we baited the mules at Hsiang-sui-p'u 响水鋪 70 li, though sometimes they are baited at Chi-ming-i 雞鳴驛, 30 li. After lunch we passed on to Hsuan-hwa fu 宣華府, 30 li from Hsiang-sui-p'u. A considerable portion of the road to-day was very rocky and hilly, and several miles was along the banks of a swift mountain stream. On the 5th day we reached Kalgan, called Chang-chia-k'ou 張家口, 70 li, about 12 o'clock, M., having started at half past 5 in the morning. The road was good, and the face of the country level.

Some tourists make the trip in four days, stopping the first night at Nan-k'ou, the second at Hwai-lai, and the third at Hsiang-sui-p'u, making the distance for the four days, respectively, 100, 95, 120 and 100—415 li in all.

The innkeepers usually charge a profit of about 100 per cent. on food furnished travellers, if the latter are acquainted with the language, and know the customs of the country, and about 100 real cash for the use of a room at night. At each inn, the waiters always expect a present of a few tens of cash, for attendance, called "water cash." It is said they receive no wages from the landlord, depending on the generosity of travellers for their support. They always supply the guests with boiling, or hot, or cold water, whenever wanted. The driver or muleteer at the end of the route always expects a small present, which, if he has been obliging, it is well to give him. Some drivers say they receive nothing from their employers; others say they receive only 1,000 real cash per month, depending upon the presents they receive for a living. It is best for the traveller, unless accustomed to Chinese food, to take along with him some cooked provisions. Good mutton and eggs can generally be supplied at the inns.

At Kalgan, I met a gentleman from Shanghai, who was charged 35 taels from Peking to Kalgan and back, for a litter for himself and mules for two servants. He was made to pay 600 cash for a man to lead his front mule through the pass between Nan-k'ou and Ch'a-tau, and was charged six or eight hundred cash for his entertainment over night at the inns, though he only had a few eggs on one occasion. It has been suspected

that the person hired to go through the pass did not get all of the 600 cash, as two or three hundred would have been amply sufficient; and that the innkeepers did not get even the greater portion of the six or eight hundred cash paid for each night's lodging. The gentleman was unable to speak Chinese.

Kalgan consists of an upper and lower town. The population has been estimated from 100,000 up to 200,000. The upper town, the one nearer the pass into Chinese Tartary, and very near which is located the Great Wall, is much the smaller. It is situated in a narrow valley, between two ranges of hills, rocky and high. A hill on the south is called Mount Williams, in memory of a visit paid to its summit last fall by Dr. S. Wells Williams of Peking, and Rev. Mark Williams of Kalgan. It is estimated to be 1,800 feet above Kalgan, which is believed to be 2,000 feet above the level of the sea. Immense numbers of camels, sheep, horses and cattle pass through the gate in the Great Wall into China. The camels return from Peking or Kung-chen into Chinese Tartary, laden with brick tea, and other supplies for the Mongols, and for the Russians living to the north of Mongolia. A few Russians, who live a short distance outside of the Great Wall, formerly had the principal control of the brick tea trade. Of late years, the trade has fallen into the hands of the Chinese to a great extent. According to my information, a horse market is held regularly every morning, as a rule, just outside of the gate in the Great Wall, only a few minutes' walk from the centre of the upper town. Here at times a large number of Tartar ponies are offered for sale, with occasionally donkeys, sheep, and camels. In closing, let me say the Great Wall at Kalgan is in a very dilapidated state.

X. Y. Z.

TIENTSIN, Nov. 1868.

#### DEATH OF MISS ALDERSEY.

SHANGHAI, 2nd Dec., 1868.

To THE EDITOR OF THE CHINESE RECORDER:—

The Shanghai Missionary Association transmit for publication in your columns a copy of a private letter, read before them, giving an account of the last days of Miss Aldersey.

The subjoined resolution expresses the sentiments with which the information mentioned in that valuable letter was received by them:—

"Resolved, That the members of this Association desire to record their gratitude to

the great Lord of the Harvest for sending forth into this part of the field such a laborer as was the honored sister of whose last days we have heard so animating an account. Their prayer is that many more such Christian women may be moved to a like devotion, and prospered through a similar career, so that future generations of the mothers and daughters of China may 'rise up and call them blessed' who came from far to do them good in the name of the Lord."

By order of the Association,

EDWD. W. SYLE, } Committee.  
E. H. THOMSON, }

TSONG GYIAON, October 12th, 1868.

My dear Mrs. ——— :

Though I have never before written to you, and have never seen you, I do not feel that I am writing to a stranger; for you with me have loved and honoured, and shared the interest and prayers of my loved Aunt, Mrs. Mary Ann Aldersey, concerning whom I now write. You will no doubt have heard from my Aunt's missionary friends of her long illness; she has now entered the rest that remaineth for the people of God. For many years after she left China, she continued actively engaged in God's work. She regularly visited the worst districts in Adelaide, rescued many unhappy girls from the miserable lives they were leading, taking some into her own service, and placing others at a Reformatory in Adelaide. Though Adelaide is twenty-five miles from Tsong Gyaon (the name she gave to her house in the country), she never allowed either rain or heat to hinder her bi-weekly visits to town, but continued them long after her strength was failing, and we could see (though she never acknowledged it) that the exertion had become very trying to her. When she could no longer accomplish it, she quietly yielded it up, seeking to find others to fill her place. Besides her town work, she had a large tract district near her own house, and four monthly female prayer meetings, held on alternate weeks; one in her own neighbourhood, the others at places distant three, four, and five miles. On the days of these meetings, she would start long before sunrise, spend the day at the house of some friend, often visiting people in the neighbourhood for the purpose of religious conversation, and ride or drive back in the evening.

On Sunday she had a class of young women at her own house, and she also took every opportunity of visiting the sick or any concerning whose spiritual welfare she was anxious. When, as strength declined, she

was compelled one by one to lay aside these duties, my Aunt did it with the same cheerful spirit, in which she had taken them up. She had delighted in active service, but the same God who had given her her work in life now called upon her to resign it; and it was her joy to do His will.

Even when at length obliged to give up attending God's house, she never expressed regret, though we well knew how she loved joining with the multitude in worshipping Him. For about a year my Aunt had been very much confined to the house, sometimes she would take a short walk in the garden, or a round in the Bath chair, and she occasionally ventured to chapel; but as her disease increased, she became more and more confined to the house, and during the last three or four months seldom left her room. My sister and I took it by turns to be constantly with her, and used to read to her from four to seven hours in the day (generally about five). The works she chose were always on divinity, or on missionary subjects. She brightened up when we came in, in the early morning, and asked for her daily portion—three chapters, with Scott's comments; and when any difficulty suggested itself she would send for her Concordance, and for other commentaries, and thoroughly search it out; and though her memory failed, and during the last six weeks she was too weak to hear either reading or conversation for more than a few minutes at a time, her mind remained active to the last. Till within six weeks of my Aunt's death, a kind and faithful servant had waited upon and nursed her, with a close and unwearied attention that she would yield to none; and we were thus shut out from a service which we earnestly longed after, and which was at length granted to us, though in a very painful and unlooked for manner.

\* \* \* \* \*

Though the way to it was painful, we cannot but thank God for the weeks of close intercourse with my dear Aunt thus afforded us, and that we were made a means of blessing and comfort to her in her last days. For she often said, "Oh what a blessing you two dear ones are to me!" and would say how little she thought when training us, during our nursery days, the comfort she was laying up for herself. She had indeed won our love and gratitude, and it is one of our great joys to have been enabled to cheer and soothe her last years.

The spirit that ran throughout my Aunt's last illness was calm, solid peace. I never saw her depressed, either in health or sickness, that I can remember, and only once saw her in anything that approached to rapturous joy. It was after a painful, restless night, that

I had raised her up in bed, and we were talking of heaven: certainly then her face beamed with joy, her eyes shone, and every word and look spoke the realization of what she looked for, though yet unseen. When in pain or distress she would often exclaim, "Infinite wisdom, infinite love is ordering all;" and these were I believe her last words. She frequently remarked what a comfort it was to remember that the same Saviour who died for her was ordering all. Her love for souls continued to the end. She once said, after hearing of a hopeful case of conversion, "There is joy in heaven over one sinner that repenteth; and surely there should be on earth." She often urged religion on those who visited her, begging us on such occasions to leave the room for the time; and I believe in some instances a blessing attended these conversations. Our dear Aunt's decline was very gradual; she had long felt that death was near, and might take her suddenly; and she was able fearlessly to trust herself in God's hands in this as in all else. I have the sorrow of not having been present at her last moments, but my eldest brother and sister were there, the former supporting her head, and the other holding her dear hand. The struggle for three hours was severe, but she retained perfect consciousness to the very last. Ten minutes before her death, she asked for a chapter, and listened to it with unbroken attention. Hymns and texts were repeated at intervals, and prayer offered up during the solemn hours. She breathed her last at one o'clock in the morning of September 30th; and truly we can say of her, "To live was Christ, and to die was gain." It will please you to know that it was my Aunt's parting request that my sister or I should write to you. She always spoke of you with affection, and felt a deep interest in all concerning you.

Her great desire concerning her former pupils was that they should be earnest, zealous servants of God—carrying on the work she had begun.

\* \* \*

## CORRESPONDENCE.

### A NEW WORK ON CHINESE MEDICINE

WESLEYAN MISSION HOSPITAL,  
HANKOW, Nov. 23rd, 1868.

TO THE EDITOR OF THE MISSIONARY JOURNAL:—

I am preparing for the press a small work, to be entitled "*Contributions towards an Anglo-Chinese Materia Medica, for the use of Medical Missionaries and Native Students.*"

A small preface, grown into a kind of introductory essay on Chinese Medicine, will be succeeded by a catalogue of medicinal substances and preparations, and dietetic articles.

Surgical appliances, and some few things having important uses in domestic and general economy, will also be inserted.

Already some 600 substances, or compounds, have been described in alternate columns of Chinese and English. From the desirable brevity of such a work, it is impossible to give the sources of information; but no credit will be claimed beyond that of compilation, and general confirmation.

The want of access to a good library, and the impossibility of consulting many English, American, French and Russian authors, whose works have been only heard of, will rob the list of much important matter. It is intended, however, shortly to publish what has been written. In the meantime any additions, or suggestions will be thankfully acknowledged by

Yours truly,

F. PORTER SMITH.

P. S. Any one having a copy of any important work or paper upon kindred subjects will confer a favour by lending them for a short time, after which they shall be faithfully and carefully returned. The following works are much wanted. "Catalogus medicamentorum sinensium qua Pekini comparanda et determinanda, caravit. Alex: Taratarinow, M. D., medicus missioinis Ressice Pekiniensis, spatio annorum 1840-50." St. Petersberg, 1856. "Noms indigènes d'un choix de plantes du Japon et de la Chine, déterminés d'après les échantillons de l'herbier des Pays Bas." Paris, 1853. These would be gladly loaned or purchased. Intending subscribers or correspondents might write to F. Porter Smith, M. B., care of Messrs. Lane, Crawford & Co., Shanghai.

F. P. S.

—"Protestant" desires to say in reply to "A. E. M." and for general information, that the statistics of Ronish Missions published in the August number of the RECORDER were compiled by a prominent member of a Catholic mission, from the reports of the various missions published from time to time in the Annals of the Propagation of the Faith. They are no doubt reliable.

**The Chinese Recorder**  
AND  
**MISSIONARY JOURNAL.**

**Rev. S. L. Baldwin, Editor.**

FOOCHOW, DECEMBER, 1868.

**BIRTH.**

At Canton, September 22nd, a son to the Rev. D. VROOMAN.

**MARRIAGES.**

At the Basel Mission Chapel, Hongkong, 5th November, 1868, the Rev. H. BENDER to Miss EMILY ROWAHN; the Rev. CH. PITON to Miss SOPHIA PIRRENON; and the Rev. T. LÖRCHER to Miss EUGENIE DREISS.

**DEATHS.**

At Thomaston, Connecticut, U. S. A., Sept. 12th, 1868, ANNA S. PEET, daughter of the Rev. L. B. PEET, of the American Board Mission, Foochow, aged 16 years and 3 months.

She was hoping to join her parents in the missionary work at Foochow, but her Lord called her to "go up higher." In her last letter to her father she says, "The missionary work is indeed a noble work, and I for one honor the missionary." Just before she died, she was asked what were her favorite Scriptures. She replied, "The 55th chapter of Isaiah, and the 23rd Psalm." This was her last testimony to the richness of the former passage, and of her preparedness to try the realities of the "valley of the shadow of death" spoken of in the latter.

At Canton, Nov. 19th, 1868, Mrs. J. MCKELVEY, wife of the Rev. JOSEPH MCKELVEY, of the United Presbyterian Mission.

The November number of the RECORDER was sent

To Chefoo, Tientsin and Peking, per Bark *Forest Belle*, Dec. 3rd.

To all ports south of Foochow, per Steamer *Douglas*, Dec. 6th.

To Ningpo, Shanghai and the river ports; per Steamer *Prince Kung*, Dec. 9th.

To America, per P. M. Steamer from Shanghai, Dec. 17th.

**THE PRESBYTERIAN MISSION PRESS AT SHANGHAI.**

*Annual Report of the Presbyterian Mission Press at Shanghai. For the Year ending 30th September, 1868.*

Among the various agencies employed by Protestant Missions in China for the enlightenment and salvation of the Chinese, the press of the American Presbyterian Mission at Shanghai holds a preëminent position. It has unparalleled facilities for the execution of its work, and its enterprising manager, Wm. Gamble, Esq., is constantly adding to its resources by his ingenuity, and his indefatigable industry. The Report before us

opens with a modest statement of the entire success which has attended his efforts to introduce the art of electrotyping in printing Chinese. It is stated that "the advantages in cheapness, accuracy, beauty and simplicity of execution are all on the side of electrotyping."

During the year 25,698,221 pages were printed, of which 10,335,200 pages were Scriptures, principally in Mandarin colloquial. Twenty-three books and tracts have been reprinted; and four new books published—viz., "Skeleton Sermons," translated by Rev. William Muirhead, from Bennett's Sermons on the Life and Preaching of Christ; "Old Testament History," a translation into Mandarin by Mrs. McCarter, principally of Line upon Line, containing many illustrations; "Pilgrim's Progress," translated into Mandarin by the late lamented Rev. W. C. Burns; and a revised edition of Edkins' "Grammar of the Shanghai Dialect." The Chinese newspaper, edited by Rev. Y. J. Allen, and which is proving a very useful and popular publication, is printed at this press. Another interesting fact mentioned is the publication of an English-Japanese Dictionary by a few Japanese, who hope to be aided by the sale of the work in obtaining a European education.

The receipts of the Press from job printing and the sale of secular publications are so large as to very materially lessen the expenses of the Board. Less than half of the Board's appropriation was used, while much more was printed than the whole appropriation would have paid for.

The Depository issued 316,810 volumes during the year, and there are now on hand 783,605 volumes.

The type foundry has supplied the press of the American Board at Peking with several fonts of Chinese type, filled an order from Paris for a set of Small Pica Chinese matrices, supplied a font to the American Oriental Society, and nearly completed a new set of Double Small Pica matrices. The total of matrices made during the year was 7,852.

The editorial work of the office is performed by Rev. John Wherry, who also holds regularly a Sabbath service for the workmen. The native foreman conducts the daily prayers.

The list of publications embraces 55 Scripture issues, of which 47 are in the literary style, 6 in Mandarin, one in Shanghai and one in Hangchow colloquial; 102 tracts, of which 82 are in the literary style, 10 in Mandarin, 6 in Ningpo, and 4 in Shanghai colloquial; and 30 secular publications; total, 187.

It is impossible to estimate the power of such an immense Christian agency, in constant operation, scattering its millions of pages annually throughout this empire. When China shall have been redeemed, and the various instrumentalities employed by the Master to bring about the result shall be viewed in their proper light, the Presbyterian Mission Press will be awarded a high meed of honor for its noble share in the great work.

### MISSIONARY INTELLIGENCE.

**PEKING.**—Dr. Dudgeon writes, November 9th, 1868: Mrs. Bridgman, a lady too well known to be described here, has been obliged to leave her mission work among the women and children of Peking, on account of nervous prostration, failing health and advancing years. Her post is filled by Miss Porter, a young American lady, who arrived last spring to assist Mrs. Bridgman. A void has been created in our circle, which will not readily or soon be filled up. We wish her still many years of health and usefulness in her native land, to which we believe she intends going.”—[We understand that Mrs. Bridgman is now at Shanghai, much improved in health, and intends to remain there, and engage in teaching, instead of returning home.—En.]

**YANGCHOW.**—The persistent energy of W. Medhurst, Esq., the British Consul at Shanghai, has secured full indemnity to Rev. Mr. Taylor and his party, and the degradation of the Che-fu and Che-hsien. The graduate who was a ringleader in the riot, surnamed K'ou, has not been arrested, but Mr. Medhurst holds 6,000 taels as security for his arrest and punishment. A proclamation has been issued by the special Commissioners, appointed to act with Mr. Medhurst, narrating the circumstances of the riot, declaring the removal of the Che-fu and Che-hsien from their offices, the punishment of the ringleaders, the compensation of

the injured parties, the repair of Mr. Taylor's house, and his official invitation to return and reside there; and notifying all that British subjects are not hereafter to be molested. Ma, Governor or General of the two Kiang, Tseng, the late Governor General, and Ting, Governor of Kiangsu, have also issued a proclamation declaring that the preaching of religion is sanctioned by treaty, that all persons are at liberty to become proselytes, that the treaties must be respected, that religious establishments must not be annoyed, and foreign travelers not treated with dis respect. A stone tablet has also been engraved, and placed within Mr. Taylor's premises, warning all persons against making any disturbance. Never has a case been more promptly or successfully treated; and Mr. Medhurst deserves the warmest thanks of all who wish to see the relations of foreigners and Chinese established on a proper basis.

**HANGCHOW.**—Rev. D. D. Green writes, Oct. 23d: “Twenty-six adults have been added to the Hangchow Church (Presbyterian) during the last mission year, ending September 30th. Eleven of these have been received in the city, and the rest at three of our outstations.”

**TAKAO.**—It is reported by the *Daily Press* that Dr. Maxwell's house has been burned down, and that he and his wife have lost all belonging to them, even to their wearing apparel. It is believed to have been done by some native, from motives of revenge.—The latest information is to the effect that the British naval officer commanding on the coast had taken possession of An-ping, the port of Taiwan, some 30 or more Chinese being killed in the attack, and had maimed the authorities in the sum of \$10,000 on account of losses by British subjects.

### THE CHINESE RECORDER AND MISSIONARY JOURNAL

Is issued monthly, at \$2 per annum.  
All communications should be addressed to the “Editor of the Chinese Recorder, Foochow.”

